

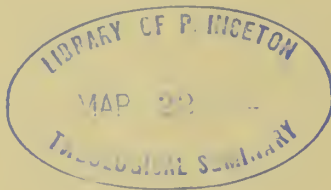
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1899



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THE CHRONICLE

OF THE

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VOL. VIII.—NEW SERIES.

Edited by the Rev. L. H. GAUNT, M.A.



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No. 85.—NEW SERIES.]

JANUARY, 1899.

[PRICE ONE PENNY.]

CHRISTIAN PEOPLE AND THEIR DUTY TO EVANGELISE THE WORLD.

BY REV. E. ALPORT WAREHAM, AGENT OF THE SOCIETY
FOR SCOTLAND AND IRELAND.

THE purpose for which Christ instituted His Church was that by its means the whole wide world might be evangelised. That this purpose has the place in the minds of His professed people which it should have, no one in the face of the facts will, I think, dare to maintain. It is the one Christian duty which large numbers of Christian people ignore. How can this state of things be remedied? Twenty-five years' experience as the secretary for Scotland and Ireland in connection with the L.M.S. has shown me some of the causes for this lack of interest in the command of the Saviour, as well as what remedies should be applied.

We periodically have the work of Foreign Missions brought before us from the point of view of the missionary fresh from the field. These accounts from the lips of the actual workers are generally both stimulating and inspiring; they impress one with the conviction that, however we at home may regard the work, the men and women who are face to face with the degradation of

heathenism—and they are the best judges—have unbounded faith in the cause for which they labour, and in the remedy they carry for the evils and sorrows of the world.

First and foremost as a means of sustaining faith in the last command of our Lord (viz., to evangelise the whole world), and at the same time to stimulate and increase our activity in the work, I put prayer—earnest, hearty, importunate, believing prayer; not only personal secret prayer, but united public prayer, such as might and should characterise every Christian Church, and find expression in the missionary prayer-meeting. This I would urge for the sake of Christ Himself, for the sake of our brothers throughout heathenism, and specially for our own sake, the absence of which in our churches has done so much to make our faith the weak thing it is. By a missionary prayer-meeting I do not mean a meeting held spasmodically, when some person or news specially interesting is to the fore, but a meeting regularly held—say once a month—for which there should be *prayerful* and *careful preparation* by the minister conducting the meeting.

There are great and stupendous difficulties in the way of the evangelisation of the world, arising from many and varied causes, which I need not stop to particularise, but

not one which cannot be removed by prayer. We have in our hands a lever which can not only move mountains of difficulties, but move the world. How is the Church using this God-given power? It has been truly said that Christ is the heart of the Church, and prayer is the pulse-beat. Put your finger on that beat, and you have the health of the Church. The question of missions to-day is the prayer question. Get the Church on her knees, and the battle for the salvation of the world is more than half won, for we wield an almighty arm, which all down the centuries has never failed. It is within my recollection as a boy that we used to meet for prayer that God would open the world for the inlet of His Gospel. Such a prayer is no longer necessary. It has been heard, and the whole world is at the feet of the Church. In my early manhood we used to gather and cry to God to raise up men and women to go into this opened world. With what triumphant faith, as an answer to prayer, do we look on these 1,500 young men and women-students who, since 1896, have laid themselves upon the altar of service, waiting to be sent forth as heralds of the Gospel! Already some 400 of them are in the mission-field. Do we not need once again to meet for prayer that God would open the pockets of His people? Never was the Church so rich, never was the need so clamant, and never was the moan from missionary societies so continuous as to the inadequacy of the means to accomplish the work ready at their hands. Our own Society has, for the past ten years, been pleading for an income of £15,000 more than it receives, for the lack of which "fields white unto the harvest" cannot be reaped, and the precious grain is left to perish.

Here is a sphere for the activity of the Watchers' Band, into which they can carry the contagion of their own enthusiasm and faith. It may be that they may be used by God to revive the Divine spark of faith in the Saviour's command.

The rest is largely machinery, but very essential. For an intelligent apprehension of mission work, to increase faith, to elicit sympathy, to awaken zeal, and to call forth Christian liberality there should be a missionary sermon preached in every church at least once a year. I would urge that the minister should do this, to be followed by a hearty missionary meeting, *for which preparation is absolutely necessary*. It does not do simply to announce that the meeting will be held, and that "it is hoped there will be a good number present." At

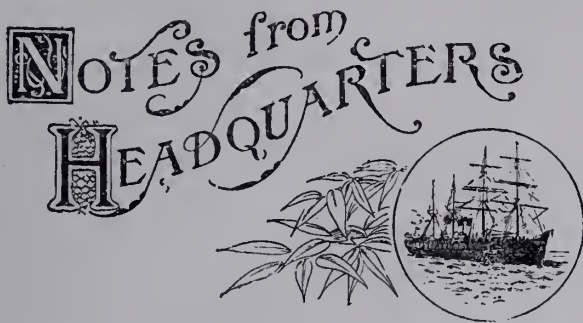
this meeting the missionary should have time to tell the story of his work. In addition to this, when there is a fifth Sunday in a month a part of that Sunday might be utilised for giving missionary information. I was urging this plan upon a meeting of ministers, when one replied: "We have not the books needful, and they are costly to get." This plea can no longer be used, for there is a well-selected missionary lending library at the Mission House, London, and another at my house, 27, Mayfield Terrace, Edinburgh, which are at the service of anyone wishing to interest others. To do this effectually one must be interested oneself; there must be a well-grounded and comprehensive knowledge of missionary literature; in a word, the one who would influence others must be saturated with the missionary spirit himself. And yet how often almost the entire missionary information given to the churches is left to the annual visit of the missionary.

The Sunday-school may well be utilised. Here is a field where the seed of missionary enthusiasm may be sown with the happiest results, which may, and often does, develop into the missionary, or at least into the active missionary worker at home. There should be in every school some organisation by which contributions may be *regularly* gathered. Then there should be a missionary address given once a quarter. If this were done by the teachers it would be a means of grace to themselves as well as to the school. We should then have growing up a class of workers from whom an influence would be carried into the churches, and a new and happy day both for the Church and the world would dawn.

Closely allied to the school box comes the family missionary box as an agency for fostering the missionary spirit. There is no part of the machinery equal to this. *A missionary box in every Christian home* is what we should aim at; a box well looked after, and used every week. If this were done, the days of moaning would be gone for ever.

There is great advantage in *concentrated* effort. Strong churches might support their own missionary, weaker ones might join for the like purpose. Christian Endeavour societies, Bible-classes, and individuals could easily support, at the cost of £10 per annum, a native preacher or teacher in some destitute village. Sunday-schools might keep and educate orphan children. If this were done there would be kindled in the hearts of Christian people—adults and children—a new enthusiasm, springing from personal contact with the work.

It is our duty to obey the commands of Christ; it is a sin to neglect them. The vocation to become a missionary is probably a rare one, but the obligation to support missions is binding upon *all* who acknowledge Christ as their Saviour and Master. A profound truth was uttered by one of the speakers last May which has clung to me: the Christian man who is living without an interest in the extension of the Saviour's Kingdom is living in open sin, because he is refusing to obey his Lord's commands. Our appeal is not to the world, but to those who call Christ their Lord and Master.



FROM THE HOME SECRETARY.

THE Directors hope that the churches will follow the well-established custom of devoting the collection at the observance of the Lord's Supper on the first Sunday in the year to the Fund for Widows and Orphans and Incapacitated Missionaries. Statements showing the need and value of this help have been issued to ministers throughout the country, and we sincerely trust that the additional £570 required may be raised for such a worthy object.

I AM glad to be able to mention in my first notes for the New Year that up to the end of last November there was a slight improvement in our receipts for general purposes. So far as it is possible to compare one year with another we appear to have received some £600 more than during the corresponding months of the previous year. This is by no means a large amount in view of our needs abroad, but it is gratifying to know that the movement is in the right direction. The responses made direct to the Mission House up to December 9th, in answer to the special appeal, amount to £707 16s., being nearly divided between donations and additional subscriptions.

A WATCHERS' BAND SECRETARY has sent me 10s. from a Watcher, aged ninety years, as the proceeds of netting, for the Hunan Mission Fund. She gives a share of the fruit of her labours to our Society. "May her example stimulate others," as my correspondent says.

WILL our friends in the country note that the Directors are inviting them to observe the week commencing February 19th as the Special Week of Thanksgiving, Prayer, and Self-denial? It was encouraging to have an increase from this source of income last year; and we shall be thankful for a still larger one in the current year. We do not yet know how far the London churches observed their week in November; but if any of them were unable to do so we shall be glad to supply them with envelopes and leaflets for the week in February.

I AM hoping to announce in the next number full particulars of our General Lending Library.

ARTHUR N. JOHNSON.

MISSIONARIES' LITERATURE ASSOCIATION.

WE think this a suitable occasion for calling attention to the above Association and the much appreciated work in connection with it that is carried on by Mrs. Cock (*née* Miss Frances L. Evans), of 1, Porchester Houses, Porchester Square, W. In writing for the revised list of the Society's missionaries, Mrs. Cock asks whether we know of any friends who would like to help her with a subscription. She will be thankful to receive such subscriptions, as the fund at her disposal is now exhausted. The chief object of the Association is to obtain promises from kind friends willing to send off, under the Secretary's direction (so as to prevent over-lapping on the one hand and the neglect of worthy workers on the other), *their own* magazines themselves. This is being done by interested people all over the country. In addition to this there is the general work, for which subscriptions are necessary. Mr. W. T. Stead has, for several years, most generously given a grant of 110 copies of the *Review of Reviews* every month free, except the carriage, and it is to pay for the postage of these and three other smaller grants from the *Religious Tract Society*, the proprietors of *Great Thoughts*, the *Young Man*, and the *Young Woman*, that more subscriptions are required. The postage and carriage of the *Review of Reviews* alone comes to nearly £1 every month, and Mrs. Cock requires an income of £18 a year certain to meet these and the other charges referred to. Will any reader of the CHRONICLE, who sympathises with this laudable undertaking, and is disposed to help, kindly send subscriptions to Mrs. Cock at the address given above?

PROCEEDINGS OF THE BOARD.

Board Meeting, November 29th, 1898.—Rev. W. BOLTON, M.A. (for the first hour), and then Mr. F. H. HAWKINS, LL.B., in the Chair. Number of Directors present, 79.

The Foreign Secretary introduced the following missionaries:—Rev. J. and Mrs. Smith, returning to Belgium; Rev. W. W. and Mrs. Stephenson, returning to Gooty; Rev. W. Robinson, returning to Salem; Rev. W. J. Edmonds, transferred from Madagascar to Quilon; Rev. J. I. Macnair, appointed to the Telugu Mission, South India; and Rev. R. Howieson, appointed to Hankey.—The Chairman added a few words of farewell to the missionaries, and prayer on their behalf was offered by the Rev. A. Holborn, M.A.—The missionaries briefly addressed the Board.

Mr. Lewis Hermon Gaunt, B.A. (*Cantab et Oxon*), of Clare College, Cambridge, and Mansfield College, Oxford, was unanimously appointed Editor of the Society's publications. The appointment of Mr. Gaunt had received the hearty endorsement of the Directors who attended the previous meeting of the Board, but the final appointment had been deferred to the present meeting, in order to get an expression of opinion from other Directors who are in the habit of attending only the meeting at which Southern Committee business is transacted. Mr. Gaunt

was introduced to the Directors, and, having been welcomed in their name by the Chairman, spoke briefly in reply.

The Board adopted the following resolution, and commended it to the constituency of the Society for adoption at the various public meetings which may be held :—

“This meeting ventures to hope that Her Majesty’s Government will be able to secure the early meeting of the Powers in Conference at Brussels, and that steps may be taken to press upon the Powers the necessity of decisive international action with reference to the liquor traffic in West Africa; and in particular—

“(1) The desirability of prohibiting the importation of spirits into districts where the use of distilled liquors does not exist or has not been developed or where either on account of religious belief or for other reasons, the people of that district are opposed to the trade; and that this should be loyally carried out by all the Powers having possessions in West Africa; and

“(2) That in places where prohibition is deemed impossible from the existence of a well-established trade, a uniform duty should be established of not less than 4s. per proof (imperial) gallon, a regular, gradual increase taking place at intervals which might afterwards be decided; and that these duties should be uniform in all the possessions of the West Coast of Africa.”

Rev. A. Hills, B.A., of Stafford, was appointed a Director *vice* Mr. L. U. Mummery, and Rev. C. Playl, of Louth, *vice* Rev. J. D. Jones, M.A., B.D.

Board Meeting, December 13th, 1898.—Mr. F. H. HAWKINS in the Chair. Number of Directors present, 68.

The Foreign Secretary called the attention of the Board to the biography of Dr. Stoughton, by his daughter, Mrs. Lewis, which has just been published, and informed them that by arrangement with the publishers (Messrs. Hodder & Stoughton) Mrs. Lewis received a royalty upon the book, and that any profits from the sale were to be devoted to the funds of the Society. The Board expressed its thanks and appreciation of this kindly resolution on the part of Mrs. Lewis.

The resignations by the Rev. W. J. Morris, of Canton, and Mr. J. E. Dennison, B.A., of Nagercoil, of their positions as missionaries of the Society were accepted.

The Directors accepted with much gratification an offer of service by Miss Lilian Briggs, daughter of the Rev. B. and Mrs. Briggs, of Antananarivo. Miss Briggs has for five and a half years been engaged in teaching in the Society’s Girls’ Central School, Antananarivo. The acceptance of this offer gave rise to a renewed expression of satisfaction that such a number of children of missionaries are throwing themselves into the work in which their parents are engaged.

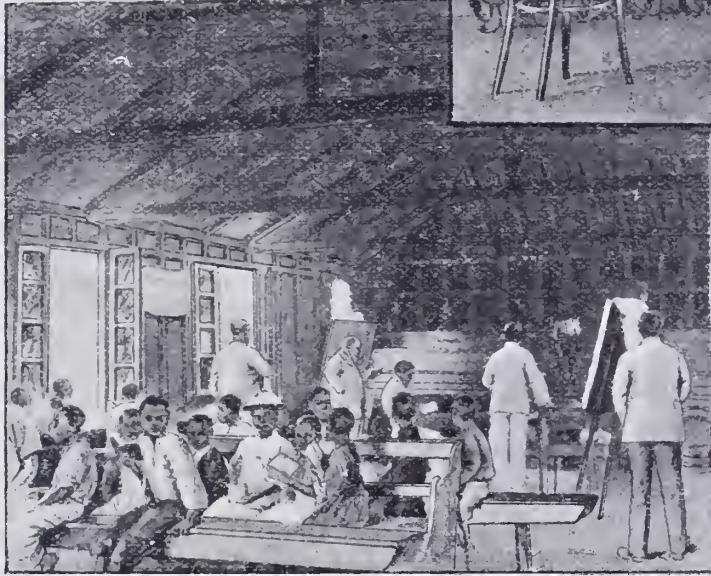
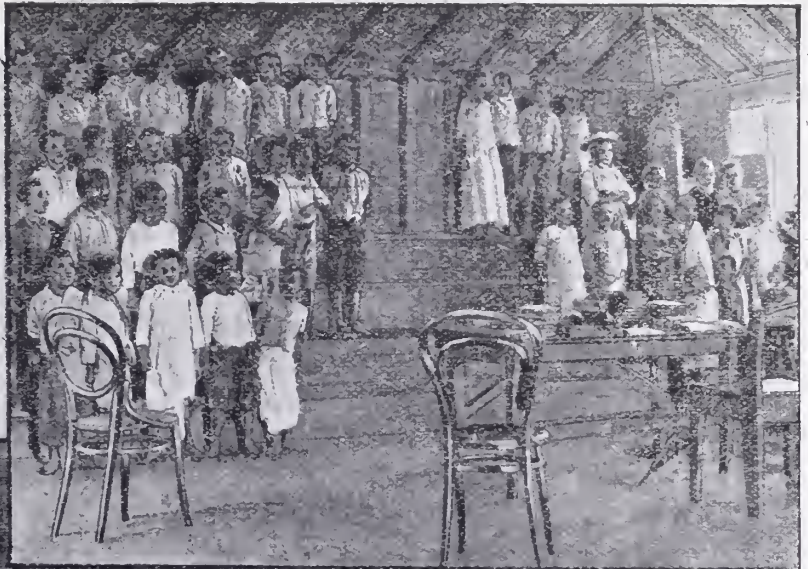
Arising out of a statement on the present and prospective financial position of the Society, a very earnest discussion took place on the best means of augmenting the income from people who have not yet responded to the appeals from the Mission House. The most important suggestion made was the expression of the conviction that a stronger appeal should be made to the consciences of members of the churches, by individual and personal representation of the claims of the work.

IN TORRES STRAITS.

BY THE REV. R. WARDLAW THOMPSON.

DARNLEY and Murray Islands were the earliest home of the New Guinea Mission. Messrs. Murray and McFarlane, with the first band of eight native teachers from the South Seas, landed on Darnley on July 1st, 1871, and formed the first station by leaving two Lifuan teachers there. Murray Island, twenty-seven miles away to the south, was afterwards selected as the site of an Industrial School and Training Institution for native teachers, and in the early days of the Mission, while the mainland was almost unknown, and was believed to be unfit for the permanent residence of Europeans on account of its unhealthiness, these two islands were looked to as a sanatorium and as the permanent centre of work for the whole Mission. Mr. McFarlane not unnaturally thought of Murray Island as another Iona, from which should proceed bands of trained and devoted men to carry the Gospel to the wild tribes on the mainland. Further acquaintance with the southern shores of New Guinea has proved that, though the climate is trying to Europeans, it is quite possible to live and to work in it with success. Consequently the original idea of making the islands the centre of the Mission has been abandoned. They are now out-stations of the Western Branch of the Mission, under the care of native teachers from Samoa. We went to them from the Fly River, and the change from the dreary, low-lying, mangrove-covered, mosquito-haunted shores of that uninviting region to the picturesque beauty of these striking hilly, tree-clad volcanic islands, was very great. We reached Darnley Island on Saturday afternoon, after a weary day of steaming from Daru against the S.E. trade wind, the first of many and, as our subsequent experience taught us, by no means the worst of the many such days we were to spend on the *John Williams*. We found four or five pearl-shelling schooners at anchor, having come in apparently for shelter at the end of the week. There are a large number of these boats at work in the Straits, engaged in collecting the large pearl shell for commerce. It is a trying and hazardous occupation, but as the profits, or possible profits, are considerable, it attracts a large number of men from all parts of the world. Many of the boats are in the hands of Japanese, of whom there appears to be a growing number in Torres Straits.

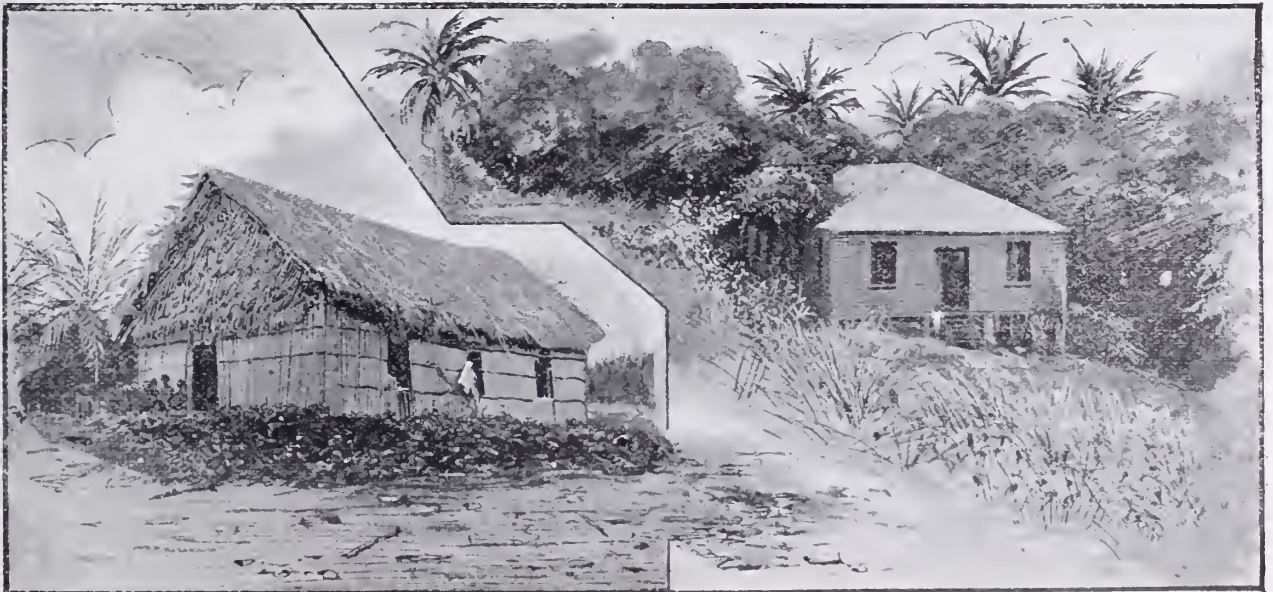
The indigenous population of Darnley Island is now very small, being only seventy-one. There are about as many more who have come from other places. Murray Island is larger and loftier, and has a population of about 400. The people are evidently quite a different race from the majority of those on the coast of the mainland east of the Fly River. They are Papuans, tall, black, with decidedly frizzly hair and aquiline noses. We went ashore at Darnley on Sunday morning in time for the service at half-past nine. Fully 130



1. SCHOOL IN CHURCH, MURRAY ISLAND.

2. DITTO.

3. THE CHIEFS OF MURRAY, DARNLEY, AND MAER ISLANDS.



4. CHURCH AT SAGUANE, FLY RIVER.

5. THE CHURCH, MURRAY ISLAND.

were present in the little mission chapel, and the cosmopolitan character of the assembly may be gathered from the fact that those present represented eighteen different languages. The hymns and prayers were in the native language, and then I gave an address in English, which I tried to make as like pidgin English as I could, though, I fear, without much success. I certainly did not rise to the eloquence of a preacher in the same neighborhood who, addressing the blacks on the subject of faith in Christ, had to express himself thus: "You know one fellow, Jesus Christ; you stick to Him; He good chap." After I had spoken, other members of the Deputation said a few words, and then followed the Communion service, the deacons who assisted being the Mamooos, or chief, of the island, and another man who bears the distinguished name of Kangaroo, and who has had a long and varied history of peril and adventure in connection with the Mission.

The teacher on this island, Iotama, is an earnest and capable man who is engaged in making a translation of the Gospels into the language of the aborigines. He has a school, and a membership of forty in his little church. We left Darnley on the Monday morning early for Murray Island. Though it is only twenty-seven miles away in a direct line, the intervening space is so filled up with an intricate network of coral reefs and sandbanks that it was quite impossible for a vessel of the size of the *John Williams* to go direct. We had to steam fully forty miles to windward, and then down the long, deep channel inside the Great Barrier Reef. As no vessel of so large a tonnage has ever been known to visit the island before, and the neighbourhood was quite unknown to Captain Hore, we had to proceed cautiously, and did not arrive at our anchorage till late in the afternoon.

Murray Island is singularly attractive, and the situation of the mission premises on the slope of the hill-side is most picturesque. The old mission house is now sadly out of repair, being only occasionally used when Mr. Chalmers visits the island. The native teacher, Fenau, has a comfortable home, and the mission chapel is one of the best built in New Guinea, with side walls and floor constructed of properly cut and planed timber, and it is furnished with the luxury of seats. Being also used as a schoolroom, there is a gallery at the end for the infant class. We went on shore early in the morning, and had a meeting shortly after seven, about seventy adults and a number of children being present, all of whom were respectably dressed in European clothing. The two Mamoooses, or chiefs, of the small islands of Macr and Dauer were among those present. Here, as at Darnley Island, the ordinary medium of communication with the very mixed population is pidgin English. The Rev. Joseph King, who was one of our party, being familiar with Samoan, delighted the hearts of the teachers at both places by speaking to them in their own tongue, and by his help we were able to have a much more satisfactory conference with them about

their work than would otherwise have been possible. The difficulties they have to encounter are by no means slight. The introduction among the people of the islands of a large infusion of foreigners from all parts, most of whom know nothing of Christianity, and bring their own habits with them, cannot fail to have a prejudicial effect upon the morals of the community. Work, however, seemed to be going on steadily, and, of the 400 people of Murray Island, there are about eighty members in the fellowship of the church.

The islands in Torres Straits are under the direct jurisdiction of Queensland and the Government educational system of Australia touches them to the benefit of the children. The Queensland Government maintains a European teacher on Murray Island, who has the use of the mission chapel. We examined the school, and were exceedingly pleased. There were fifty-one scholars present, and it was most satisfactory to find what marked progress the children were making in knowledge of English. After the salutation to the visitors, "Good morning, sir!" they sang "Pall for the shore, sailor," in very good time, and with plenty of voice. They then all recited the Lord's Prayer in English before separating into their classes. We found the senior class of six read very well in the 3rd Reader of the Century series. They also recited and wrote at dictation and parsed. The junior classes appeared to be making equally good progress. After examining the school, we climbed further up the hill to the old mission house, with not a little zest, as breakfast was awaiting us, and we had had a long morning's work to whet our appetites. After breakfast came further conference with the teachers, and then we left for the ship, much pleased with what we had seen, and, realising that though Murray Island is no longer required to provide teachers for the mainland, it is a very important centre for work of a very different kind. The floating population in the Torres Straits, and the small mixed communities settled in the various islands, all need the Gospel. An earnest and capable man, with the necessary energy of character, skill in managing a boat, and broad, human sympathy, which would enable him to get into close contact with men of many minds, would here find a sphere of labour which might have most far-reaching results. Good seed would be literally as bread cast upon the waters, to be carried by many currents to many shores, and though it might have little direct effect upon New Guinea, it might be a means of blessing in many lands.

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."—

CHINA IN 1898.

THE conflict of opinion with regard to the fateful changes so rapidly succeeding each other in the Far East is a current illustration of the importance of the view-point in deciding human judgments. That the same facts or set of circumstances are thought and spoken of variously, with no sense of untruthfulness, by equally conscientious and able men, is mainly due to their differing mental position. We need to remember this not only when listening to others, but also when forming our personal decisions as to duty. Selfish hopes and fears may easily dim our vision. Sympathy for others may lead to unwise action on their behalf. Inability to look beyond the immediate present may dishearten us, or fatally delay the discharge of duty, while faith in God or the lack of it will alter for good or evil the very atmosphere of thought. Alike in private and in public matters, the Christian must ever seek their meaning from the Christian standpoint. Let us try to do this, then, as respects the recent startling changes in China. To some, these changes are portents of suffering, chaos, and ruin. To others, they are signs of coming blessing. What is the truth? And what is the genesis of the history now getting itself written?

To a Chinese of the old school, the outlook for his country and its civilisation to-day must seem like that of old Rome in the thought of her best sons when the hordes of Northern barbarians were at her gates. We know, though the Romans could not, that that invading flood was needed to prepare Europe for a nobler future, and that what was most precious in Rome's earlier day has lived on. And we know too, as the Chinese cannot, that the advent in their midst of the races they once despised and now fear does not mean for this land a desolation like that of Rome, but the incoming of influences which shall enable its people to take a worthy place among the other nations of the world, and to contribute their share to the well-being of all.

China is not dying, though its ancient civilisation may be passing away. It is suffering the birth-throes of a new life. The old law—"through death to life"—is being re-affirmed here. And the pangs of this crisis in its history are inevitably proportioned to its greatness as a nation. Probably no single event in modern times will ere long be seen to have been more important or to have influenced the destinies of such multitudes of human beings. It is the dim consciousness of this fact that, apart from the impulses of ambition and commercial rivalry, is drawing the eyes of men to this empire to-day. May God in His mercy grant that its hour of peril and of suffering may be short; and that, alike for China's sake and their own, those who by their example and past action have been the human agents in hastening its advent, may remember that the teaching of the parable of the good Samaritan is binding upon nations not less than upon individuals!

For, be it noted well, we cannot, and ought not to be either unmoved or unhelpful, like priest and Levite, much less repeat the rôle of the thieves in the old tale. If it cannot fairly be said that the Christian peoples of Europe and America have desired, like these last, to plunder and to slay, it must assuredly be admitted that they—and above all, England—are mainly responsible for the present crisis, with all its possible issues. To discover the cause and inner meaning of what is now going on, we need not search long. It is not simply the collapse of an effete and decayed civilisation that we are witnessing. Nor is it merely that China has become, or is in danger of becoming, the battleground of the conflicting interests of the great world-powers. These are but incidents, though momentous ones. The truth lies deeper. Less than a century ago China remained shut up and practically untouched by the mighty forces which have been gathering strength and dominating the destinies of Europe for generations. In this nineteenth century after Christ she was still much what she had been for ages. Dynastic changes, wars, and other internal struggles, nay, even the incoming at various periods of new faiths like Mohammedanism and Buddhism had not materially altered the thought of the people or the conditions of their life. The native energy of the race had been able to assimilate whatever came to it from without, and even to influence neighbouring peoples. But it proved otherwise when once it was brought fairly into contact with a civilisation which, whatever its defects, has been largely moulded and vitalised by Christianity. Men talk of Western thought, culture, and material power, of all that goes to make up our modern civilisation, but that which gives it all its true worth and differentiates it from all that has gone before is the element of heavenly origin which has entered into it; and the wonderful significance for Christian men of the events we are discussing is that they are the first-fruits of the working of Christian influences in China, and the certain indications of the nearing victory of the Gospel over some of the mightiest hindrances to its saving power. The leaven is in the meal, and there must needs be fermentation. Christ is the Prince of Peace, yet He Himself said that He brought a sword. Far more rapidly than many dare to hope, China is moving towards the light, life, and liberty we have longed that she should share with us. If we cannot save her from the pain and sorrow of the period of a wakening life, we must perforce rejoice when we see the grave-clothes falling from her as at the voice of Jesus she comes forth from her tomb, and are bound to stretch forth to her the hand of helpfulness and love. It is unlikely that we shall ever know the real truth as to the recent struggles in the Court of Peking. The victorious party are hardly likely to make public other than what may serve their own ends. But there is infinite pathos in the thought that the Emperor himself has probably fallen while striving, it may be half blindly and by mistaken paths, to lead his people onward and upward. If this be

so, few historical memories will come to be more tenderly cherished than that of Kwang Hsü, the delicate and lonely youth who, from his imperial throne, has joined the noble band of nameless ones who suffered for God and their country. And, in any case, the fact remains that Christian nations, and above all the Christian Church, are responsible to God and to China for having set in motion the forces which are now acting so powerfully, and that there is no honourable or safe path of escape from the duties which our glorious position of privilege imposes upon us.

JONATHAN LEES.

THE EDUCATED COMMUNITY OF BENGAL.

CALCUTTA is a very large university centre. It is also the political and commercial capital of India; so that many thousands of educated men are employed in it in Government offices and commercial houses and in all the learned professions. Thus, taking the students of the numerous colleges, and also the vast numbers of men resident in Calcutta who have been students, we have a very large community, marked off decisively from the rest of the population by their education and their familiarity with the English language. The same class is also found scattered everywhere throughout Bengal. They have proved themselves exceedingly capable subordinates, and have thus won a large measure of respect and confidence from all practical Englishmen. They are mostly used as clerks under English supervision, but they do not excel in writing only—they are found in almost every branch of the public service, except the army, and also in manufacture and trade, in education, medicine, and law. Their capacity has won them such a reputation that they are largely employed outside Bengal, both publicly and privately, especially in North India and in Burmah.

I.—What are the causes that have given this community its peculiar characteristics? (a) The dominant cause has undoubtedly been *English education*. This, whether given by Government, by Missionary Societies, by Hindus, or by Brāhmas, has effectively changed the current of their minds, made the bulk of Hindu teaching incredible to them, and has made them capable of comprehending Western thought and work. Education has brought them also into contact with English politics and journalism: hence the Indian National Congress and the opposition press of India. (b) Less recognised by themselves, but also of decisive importance, has been *the influence of Christianity*. This was brought to bear most effectively in the first instance by the Mission Colleges; but I am myself convinced that the Brāhma Somāj (which owes so much of its primal impulse to missions, and especially to educational missions) has done more to spread reverence for Christ and His teaching among the educated classes, and to enable them to understand what spiritual religion is, than any other single force. From

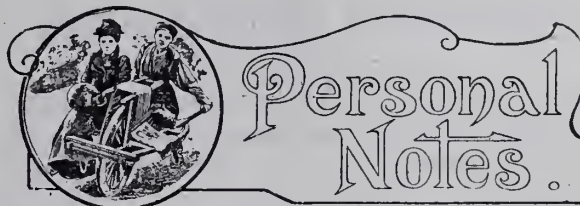
whatever cause most educated Bengalis have been deeply influenced by Christian morals and Christian thought. (c) After English education and Christianity, I believe the most important factor in moulding this class has been *the discipline* they have received in office, factory, law-court, hospital, and elsewhere in their work as subordinates to Englishmen. The results this has produced are very remarkable: the lax, shifty, dilatory oriental has developed marvellous punctuality, steadiness, accuracy, reliability within the limits of his particular work. On the other hand, English example has been productive of considerable evil: many a Bengali Babu has begun to take a glass of liquor like his superior, and has within a few years filled a drunkard's grave.

II.—What is the present religious condition of this community? (a) The first thing to be realised is the extraordinary extent to which English education has destroyed all vital Hindu faith in these men. They call themselves Hindus, they wish to remain within the pale of Hindu society but when pressed they almost unanimously confess that they have lost hold of a great many of their old beliefs; and from their conversation one can see without the possibility of error that the main lines of Hindu thought have been thoroughly eradicated from their minds. (b) Secondly, as a rule, they accept no new form of faith, and formulate no new theological ideas. Their interests are apart from religion. A good Government post or a fat clerkship in a commercial house is what they toil for. Yet, as a matter of fact, there grows up in the minds of most of them a vague sort of monotheism. Ask any average Calcutta Babu the question, "What do you believe?" and he will most probably answer, "We believe in one God, just as you do. He is our Heavenly Father." But in spite of this nascent belief, I am afraid that the majority are utterly indifferent to religion, are completely steeped in the world, and thus are practical atheists. And that is the greatest difficulty we have to face in dealing with them. (c) Then along with this worldliness and carelessness there usually goes a very decided hatred of Christianity. The average Bengali Babu has very little good to say of Christians, Christian doctrine, or the Christian Church. It is now becoming fashionable among them, thanks in great measure to the Brāhma Somāj, to praise Christ and His teaching. But for Christian society, or for any Hindu who becomes a Christian, they have only the extremest hatred and contempt; although later the convert often wins esteem by his personal worth. (d) Then there has been undoubtedly a very decided Hindu reaction within recent years. But a rally is the very best proof possible that an effective attack has been delivered. Hinduism has felt the pressure of Christianity and is trying to gather itself together in self-defence. The most noteworthy point about this revival, however, is that it shows no unity. They call for internal reform, but they cannot agree among themselves what is to be the standard of the purified faith; one section harking back to the hymns of the Rig-

Veda; another demanding a return to the Vedantic philosophy; a third calling aloud for the abolition of animal sacrifice. (e) And, naturally, the more sincere men are very far from happy. They experience the deepest spiritual unrest, and often in anguish of soul seek here, there, and everywhere for help. Thus, in spite of the prevailing carelessness and the bastard revival of Hinduism, there are, scattered everywhere throughout the community, earnest men, especially young men, who are hungry and thirsty for God. How instant is our duty to succour these men I need not say. During recent years a number of young men of this class have found peace in Christ through the work of quiet Bible-classes in various parts of Calcutta and Bengal. They are our chief hope at present, and I believe many will be won in the near future. (f) But, besides those who are consciously seeking the truth, there is another interesting class—men who are not so likely to enter the Church themselves, but whose influence is decidedly favourable. These are the most clear-sighted and the most advanced, morally, of the educated men of Bengal. They realise the infinite moral difference between Christianity and Hinduism; they are eager to see moral reform within Hinduism; they unite most heartily with us in temperance and social purity work; many of them recognise the religious supremacy of Christ, and acknowledge publicly that He will yet reign in India.

III.—Now these conditions, affecting the religious state of the community, have been developing very rapidly within recent years, and for us the main result arising is this, that *direct evangelistic work* is now possible among them. The work of the Mission Colleges has as yet been by far the most effective method of evangelisation applied to this community. To this method we owe the number of stalwart converts won up and down the century since 1829, men who have formed the very pith and marrow of the Church of Bengal. Duff was sent out to evangelise the higher caste people, and found them impervious to the preaching of Christianity; so he forged this sharp weapon, and it has been well used. But the great forces I have been describing, operating continuously these last seventy years, have so moulded the community that we are now entering on a strange new epoch of hope. We can now use forms of work in dealing with these men which could not have been used in Duff's days. So in Calcutta and elsewhere, side by side with the college work, simple evangelistic methods are being brought into use. The most considerable of these new efforts is the College Department of the Y. M. C. A. of Calcutta, an institution which bids fair to be a mighty power for good. Now the L. M. S. Mission in Calcutta has a magnificent opportunity for such work: a large educated community resides close by the college. But new work such as this means an increased staff, and for an increase of staff our Directors want an increase of income. Thus Calcutta is one of the many places in all parts of the field where there is AN OPEN DOOR. Will the Churches not arise in the name of Christ and bid us enter in?

J. N. FARQUHAR.



CHINA.—Kuling, from no less a testimony than that of Dr. John—who, till the year before last, used to laugh at the Hankow heat, and had but little sympathy with those who fled for refuge to Chefoo, Japan, and other places—is proving itself to be a magnificent sanatorium. Dr. John himself wonders now how he could have endured the heat of “that furnace” (Hankow) for so long a time. “Indeed, it is now a marvel to most of us how the missionaries in Central China have managed to get along without a sanatorium for so long a period. But think of the losses in life and health sustained by the missions in the years gone by! Many have come up to Kuling this year broken down in health and spirits, and have returned completely renewed in body and mind. Some have come up in a dying condition, and are now rejoicing in the enjoyment of a fulness of life and hope. As to the children, I do not suppose they could be healthier or stronger in any part of the world than they are at Kuling.” This message is the best kind of thanks that can be offered to those who so generously helped to provide the Rest-houses at Kuling.

INDIA.—The Rev. H. H. Theobald is very proud of his band of preachers, eight in number, acquired one by one with infinite care and pains, selected from innumerable applicants, the majority of whom are worthless. It would be a great grief to him to part with any one of them. One agent only has proved a disappointment. Both Mr. Theobald and Miss Theobald have, the former says, been most exceptionally blessed and happy in their native staff. Mr. Theobald is bound to his men by ties of real affection and warm appreciation. “If fidelity and ability and preaching power and earnestness would win Mangari district for Christ it would soon be won. But, alas! these do not yet avail to break down the solid wall of heathenism that everywhere confronts us.” An additional annual subscription to enable Mr. Theobald to place two more preachers at a large place—which appears, in many ways, more hopeful than any he knows—twelve miles from Mangari, would be most welcome.—The Rev. Maurice Phillips has been appointed a member of the Board of Sanscrit Studies in connection with the University of Madras. This is, we believe, the first time a missionary has been selected for this position.

AFRICA.—The Rev. J. May has sent particulars of the fatal illness of Mrs. Robertson, at Kawimbe, Lake Tanganyika, on August 24th. He says: “Her faith was beautiful to witness, and she felt beneath her the Everlasting Arms. Towards the last she said, ‘I will trust and not be afraid.’ Thus is another life laid down for Africa—an earnest of the rich harvest to be ingathered here in days to come. Her short, sweet life in our midst has done us all good, and her death has brought heaven nearer.” Mr. Govan Robertson adds: “My wife said near the end, ‘Tell mother I am glad I came to Africa.’ Her work has been short but true. Life is not counted by hours, but deeds. She was dearly loved by the people, and loved them with her whole heart. Her short life was ruled by ‘duty,’ and that based upon ‘love.’”

WORKERS IN THE CUDDAPAH DISTRICT.

BY REV. G. H. MACFARLANE.

THE monthly meeting of the Cuddapah Mission workers (Cuddapah and Jammulamadugu headquarters) took place at Yerraguntla, Cuddapah District, on November 5th, 1898.

The encampment was by the side of the main road, and the railway station across the fields.

Meetings were held for prayer, homiletic and pastoral

There are altogether 160 workers connected with the Mission, and 14,000 of a Christian community.

NOTES FROM BRITISH GUIANA.

THOUGH the churches of this colony became self-sustaining in 1867, they still cherish the fondest recollections of the L.M.S., and the deepest gratitude for the men sent and the work done. The names of John Wray, John Davies,



WORKERS IN THE CUDDAPAH DISTRICT.

teaching, settlement of congregational and educational work, the payment of agents, and attention to petitions and troubles of Christian people.

There were present: Messrs. Macfarlane and Campbell, three native ordained evangelists, ten catechists, and ninety-two teachers. The people to the right of the picture are some of the native Christians. One tent is used for the meetings, and another as dwelling-place for the missionaries.

Other catechists and teachers met at another centre some days previously.

John Smith, Joseph Ketley, and many others form such links between them and the Society as can never be broken.

My own church—Providence—is a child of the L.M.S., and is so far worthy of her parentage as to have two branch churches here in Georgetown, and eight village stations up the country. Three of these are on the Demerara river—viz., Milmount, Strik en Henvel, and Cephas. Five are on the Essequibo river: Buck Hall, Caria Caria, Fort Island, Wolga, and Lequan. My members, especially the older ones, speak of themselves as missionaries. I have just

buried the oldest member, Mrs. Amelia Savory, in her ninety-fifth year, she having united with the church at the age of fifteen, during the pastorate of the Rev. John Davies, the first minister. As a girl, she used to teach the old slaves to read the Scriptures after the preaching service. She continued throughout her life an earnest worker and consistent Christian. I found her very frail—she longed for her release—but before she went home she asked God for two things: First, that she might live to see a pastor appointed to the Providence Church; second, that she might partake of the communion once more, that pastor presiding. Both her requests were granted by her loving Father. She partook of the Lord's Supper, Sunday, September 11th, the day I commenced my ministry; and I shall not soon forget, on the occasion of my first visit to her, how she clasped my hand with both of hers, saying: "My dear minister; my dear minister." She was a child of the mission and a veritable mother in Israel. It is not often the churches at home see her equal for devotion to Christ.

There are many Chinese in the colony, and good work is being done amongst them by all sections of the Church. A large number of the Chinese are Christians, and this is attributed to the fact that many of the Chinese are Christians when they arrive in the colony, the result of mission work in their own land.

I have only had time to visit two of my out-stations yet, but in both I found many who could not mention what the L.M.S. had done for their people without tears of joy. In Fort Island—the old Dutch capital, where you may see the ruins of the old fort and the old church, which served as court-house and council chamber as well—we have an American-Indian as catechist—Robert Sam by name, and a good, earnest fellow he is. I married an American-Indian couple whom he had persuaded to leave a life of sin. I had to marry them with his aid as interpreter; and by the same means gave them some loving counsel.

In the Isle of Lequan we have a tumble-down chapel, but a hearty handful of people under Mr. Collins, the catechist. The first service was marked by one young negro coming up to me and giving himself to God. A notable feature of the three services I held was the presence of several coolie men, women, and children. I had half-a-dozen coolie men sitting on their heels on the floor. They were pleased to shake hands, and appeared very attentive. It was only a little they could understand, so I took the opportunity to speak to them by an interpreter, one of their own people, whose heart is opening to the Saviour.

What the Society has done in the past, and what it is now doing in sustaining the Rev. A. W. Wilson, so that he may train a native ministry, awakens gratitude here, and may make our work interesting at home.

Money is scarce in the colony, the stations are poor; in the spirit of Christ we will help one another, declining the State grants—which are accepted by other denominations—and relying, as our fathers did, upon Him to whom all power is committed.

JAMES BELSHER.

FROM THE SECRETARY OF THE WATCHERS' BAND.

MAY I be allowed to wish my fellow Watchers a very happy and beautiful New Year? In standing on the threshold of the last year of this century, our thoughts naturally turn to the unknown century which lies so immediately before us. As this nineteenth century has seen the wonderful progress of God's Kingdom, and doors opening in all parts of the world, shall we not, as Watchers, pray very specially this year that the coming century may witness the conversion of whole nations to Jesus Christ and the coming of His Kingdom everywhere? And may we, one and all, realise our individual responsibility in regard to this.

GLANCING over the year just gone we can, with great thankfulness, acknowledge a steady increase in our membership. More than eighty branches have been formed in the Home Division, and there are many indications that God is greatly blessing this Fellowship of Prayer.

ALTHOUGH our New Year does not begin until April, members who may be registered on and after January 1st will not be required to renew their subscriptions until 1900. The new Watchword Card and the revised list of missionaries will, however, be supplied to such without further charge.

BRANCH SECRETARIES will, I hope, receive the Renewal Forms, &c., at the end of this month, so as to give more time to get them filled in.

THE Directors of the British and Foreign Bible Society kindly invited members of the London Branches to the Bible House on December 2nd. Tea was provided at 4.30, after which parties were conducted over the warehouses by different gentlemen, who explained the various departments of this most wonderful Society. Special interest was taken in the printing presses for Bibles for the blind, and specimen sheets of the Braille and Moon type were printed off and presented to the visitors. At 6 p.m. a meeting was held in the Board Room, presided over by Mr. Caleb Wright, the Chairman of the Directors. The Rev. J. G. Watt, M.A., one of the Secretaries, and the Rev. C. Silvester Horne, M.A., gave inspiring addresses, and the hearty thanks of the visitors were expressed by the Rev. A. N. Johnson, M.A. Home Secretary of the L.M.S.

NEW BANDS.			
<i>Branch.</i>	<i>Church.</i>	<i>Secretary.</i>	
Dudley ...	Christ Church ...	...	Rev. R. R. Workman.
Cardiff ...	Charles Street ...	...	Miss A. J. Hughes.
Halifax ...	Square ...	...	Miss Oakes.
Weldon ...	Jubilee Mission Hall...	...	Miss S. E. Franklin.
Felixstowe ...	Union ...	...	Mrs. Robert Allen.
Kirkstall ...	...	...	Mr. S. E. Nixon.
Allerton ...	...	...	Mr. Hedley White.
Idle ...	...	...	Miss Jackson-Turner.
Windhill ...	...	...	Mr. Paley.
Manchester ...	Queen's Park (revived)...	...	Mr. T. B. Berry.
Holt ...	...	...	Miss M. Stribling.
Halifax Park ...	...	...	Mr. H. H. Wright.
Scattered Friends' Branch	...	...	Mr. L. Stuart Cocks.

"OUTSIDE THE SOCIETY'S GENERAL OPERATIONS."

FAR away in the islands of Samoa, where missionaries of our Society have laboured for over sixty years, there is an institution in the Port of Apia which well merits the support of all those who love sailors, and who seek to make happy those who temporarily lack the comforts of home, or the companionship of relatives and friends; we refer to the Coffee House, Free Reading Room, and Library, now carried on by Rev. W. E. and Mrs. Goward.

Samoa had in 1892 attained an almost world-wide reputation. The Berlin Treaty had brought it into prominence in European politics; the great hurricane of March, 1889, had given the Apia Harbour an awesome name; high officials of the Three Treaty Powers were in residence in the group; scientists and literary men were occasional visitors; and one, R. L. Stevenson, had chosen the beautiful Island of Upolu for his home, and, as it has since proved, his last resting-place. The onward sweep of the ever-expanding tide of civilisation and of commercial enterprise had reached the shores of Samoa; residents were beginning to multiply;



VIEW OF THE COFFEE HOUSE FROM THE MISSION COMPOUND.

As far back as 1849 an attempt of this kind was made, at the time of the erection of the first church for foreigners, for a room some 12 feet by 20 feet was partitioned off in the little iron church, and there books, newspapers, and writing materials were provided for the use of the few white residents, and for the convenience of the sailors, chiefly whalers, who frequented the port in those days. After a number of years' use the Reading Room ceased to exist, for the space it occupied was required for church purposes, and, so far as we are aware, no further efforts in this direction were made until about seven years ago.

the country round about the port was being gradually opened up; tracts of suitable land were being placed under cultivation for the raising of tropical produce for foreign markets; traders were seeking to extend their operations in the Group; mail steamers, men-of-war, and merchant vessels were frequently in and out of the harbour; and Apia was in touch with San Francisco, Sydney, Hamburg, Auckland, Fiji, Tonga, and many outlying groups of islands.

If such was Apia, it can be well understood how great an opportunity there was for the revival of the Reading Room, and to this good work Rev. W. E. and Mrs. Clarke, who

were at that time the Society's missionaries in the port, heartily put their hands. Suitable premises on the main beach road and facing the harbour were taken at a yearly rental of £36; a lady manageress was found, and the whole scheme was started in a manner thoroughly worthy of the patronage and support of foreign residents, visitors, men-of-wars'-men, or sailors. There was, however, growing up in the township a large population of half-castes, who, being educated in either the German or English language, could find opportunity, in the using of such an institution, for self-culture and for gaining knowledge of the outside world,

responsibility connected therewith rested entirely upon the missionary, for such a scheme of usefulness does not come within the usual operations of the Society, whose funds are utilised in spreading abroad the Gospel among purely native populations. It is therefore very easy to realise that gifts of books, magazines, pictorial and weekly newspapers, not to mention donations toward the initial outlay and the current expenditure, were always exceedingly welcome, and helped considerably to support the good work, which was kept going by Mr. and Mrs. Clarke until they went home to England for their well-earned furlough.



THE PUBLIC LIBRARY.

which was now coming more and more in contact with the land of their birth.

This institution was named the L. M. S. Coffee House and Free Reading Rooms. For in the premises were two large rooms, and these were well furnished for the purposes they were to serve—one being the coffee room, where refreshments were always obtainable at moderate rates, and the other the reading room, where up-to-date British, German, American, and Colonial magazines and newspapers were to be found, as also a piano for public use.

The whole cost of this enterprise, and all pecuniary re-

Miss A. E. Large, L.L.A., another of the Society's missionaries, who was stationed in Apia during this period for the carrying on of educational work among the white and half-caste children of the port, also took a deep and active interest in the welfare of the sailors and men-of-wars'-men. She established a Sailors' Rest, and, during her residence in Apia, until her transference to the Rarotongan Mission, continued her kindly work, and became known to large numbers of German and British sailors as a true friend.

About the time also that the Coffee House and Reading Room was opened, a new scheme was inaugurated by

Consul Cusack-Smith and other gentlemen of the town—viz., a Public Library. Suitable premises were rented and fitted up, and books were either given or purchased, until speedily a library was formed of about 3,000 volumes, and to these continual additions were made. This scheme was heartily received, and for a while was successful; but, in the course of a few years, interest in it unfortunately decreased, the rent got into arrears, and the library was used but little comparatively.

The need for such an institution in Apia was a real one, and it is a matter for regret that its prosperity did not continue for a longer period.

Upon the departure of the Rev. W. E. and Mrs. Clarke for England, the Apia Station was filled by the Rev. W. E. and Mrs. Goward, who had already resided for seven years in the Falealili district on the south side of the Island of Upolu.

The new resident missionary and his wife entered heartily into the labours of their predecessors, and they determined to make an effort to increase the usefulness of the Coffee House and Reading Room. Some alterations in the building were therefore carried out. The premises were repainted, a new piano was obtained, and, with the hearty co-operation of their lady manageress, they worked hard to achieve their aim, and to make the institution as far as possible self-supporting. Full success did not, however, crown their efforts, and so it came to pass that, when about two years had passed away, the usual debit balance having become a heavy one, Mr. and Mrs. Goward came to the conclusion that the work must be abandoned and the place closed. Several good friends, however, came to the rescue; some helped by sending good magazines mail by mail, others by giving donations; while Miss Agnes Weston, of the Royal Sailors' Rest, Portsmouth, provided the entire rent for one year, and any crisis was thus most happily averted.

This scheme being thus placed on a better footing, and commanding both friendly help and patronage, Mr. and Mrs. Goward turned their attention to the needs of the young men of the town, and they determined to at once establish a Young Men's Institute. For this purpose, premises that had been used as printing offices were bought by them, and, as they were built on land adjoining the Mission Compound, and were otherwise very suitable, a lease of the plot of ground on which they stood was obtained for a term of ten years at £18 per annum. Several gentlemen heartily supported this undertaking, and twenty-one became subscribers of 20s. per annum, while just over thirty members were enrolled, the fee for membership being 4s. per quarter. In this building, which had to be carefully repaired, suitably furnished, and supplied with all requisites, were social room, games room, and class room. Friends came forward to help in the classes, and in the clubs which were formed, and a fair measure of success seemed assured, and great results were hoped for, but, sad to say, the scheme was doomed to

end in failure. The majority of the youths and of the young men had to be not only attracted to the Institute and persuaded to join it, but had to be retained by unwearying efforts to amuse, interest, and instruct them; and, although gallant attempts in these directions were made as far as other numerous and pressing duties permitted, the half-caste young men did not fully appreciate the privileges offered them, and gradually other engagements and pleasures drew them away. Fees ceased to be paid, as also then did donations, and our friends found themselves saddled with heavy pecuniary responsibilities without any compensatory good work being achieved thereby, and so at last the doors of the Young Men's Institute were reluctantly closed.

Mr. and Mrs. Goward did not however lose heart, for they determined to use these now vacant premises for their Coffee House work. Many improvements in the building were, however, absolutely needed, and also some additions to it, before such transference could take place, and this work was immediately undertaken. The premises which up to this time had been rented for the Coffee House and Reading Room were now given up, and thus an annual saving of £18 was effected. The late Institute premises were soon ready for occupation; they were situated in a better position, and they gave, moreover, larger accommodation, there being three fine rooms instead of two only, as in the old premises; and the transference scheme turned out exceedingly satisfactory, the only drawback being that the necessary outlay had been heavy.

The largest room became the coffee room, and the other two were used respectively as reading room and library, for by the kindness of the late Public Library Committee, Mr. Goward was able to secure about 2,000 volumes, the remainder being sold by public auction to meet the arrears of rent. The new premises, in good working order, were opened in December, 1897, under the title of Apia Coffee House, Free Reading Room, and Public Library; and the accompanying views of the exterior and interior will testify to the more favourable conditions under which the work will for the future be carried on, and there is good hope that this institution may continue and flourish, until its usefulness shall become much greater, and its scope much more wide reaching.

For this aim to become a realised fact, the whole scheme must be worked on up-to-date lines. There must be a constant supply of English, German, American, and Colonial newspapers, magazines, and illustrated papers for the Reading Room; a constant supply of the best of the new books for the Public Library, and a regular supply of good, wholesome refreshments in the Coffee Room.

While Mr. and Mrs. Goward are on furlough in England the good work is being carried on by their lady manageress, Miss Forth, of New Zealand. She has already managed this work for about three years, and a large share of the

heavy work and responsibility has necessarily fallen upon her. She has associated with her one or more English-speaking Samoan youths, who, after a few months of her good training, become fairly apt in their duties as waiters and general helps. Miss Forth takes a deep interest in her work, and leaves no stone unturned to increase the general usefulness of the institution. The crew of any trading vessel or man-of-war that arrives in the harbour at once receives from her, by means of our Coffee House canoe, a large parcel of assorted literature, with a letter of hearty invitation to make use of the rooms. On every voyage of

salary, salaries of waiters, lighting, purchase of supplies for Coffee Room, and the necessary outlay on the premises, furniture, crockery, &c.

2. Regular supplies of books for the Public Library, and of magazines for the Reading Room, have also to be purchased if they are not forthcoming as gifts from friends. Hence, if some friends would remember the need for books, and would send one book every six months or every twelve months, they would render substantial help; and if others would give instructions to their newsagent to send regularly month by month, in their names, a magazine for the Reading



THE READING ROOM.

the mission steamer, the *John Williams*, about twenty parcels of literature are sent away to traders in the outlying groups of islands, and those nearer home are not forgotten. These parcels are highly appreciated, and the recipients of them often send letters expressing their thanks for the welcome gift. By this means a second thoroughly good use is made of all the Reading Room literature, and none of it is overlooked or was'ed.

Mr. Goward makes a very earnest appeal for regular and constant help in the following form:—

1. Annual donations of cash to help meet current expenditure, under which head comes—ground-rent, manageress's

Room, the expenditure would be considerably decreased. German books and magazines will be highly appreciated, and are much needed, also American, Colonial, and English publications, for which there is an increasing demand.

To friends who desire to help, we give Miss Forth's address—Coffee House, Apia, Upolu, Samoa; or Rev. W. E. Goward's, in case friends might wish to make any inquiries—London Missionary Society, 14, Blomfield Street, London, E. C.

The appended recommendations of this work in the Port of Apia will speak for themselves, and need no comments:—

LONDON, 14, Blomfield Street, November 8th, 1898. Mission House.—Extracts from a letter of the Rev. R. Wardlaw Thompson, Foreign Secretary L.M.S., to Mr. Goward:—

"The need for the Coffee House, Reading Room, and Public Library, which you have under your care at the Port of Apia, is increasingly great.

"I cannot forget what I saw during my visit there of the work, and the evidence I had of its importance. I wish it fell within the province of the Society, and that the state of its finances permitted it to give regular help to so

on the Coffee House and Library in your absence, for it would be a gloomy day for Apia and Samoa when it closes. No institution is doing more good in its way in the country. Whatever your plans are for maintenance while you are away, I pray for God's blessing upon them."

APIA, June 27th, 1898. H.I.M. German Consulate.—Extract from a letter of F. Rosé, Esq., Consul-General, to Mr. Goward:—

"I believe that the undertaking of Rev. Goward deserves full recognition and assistance, because it can be trusted that it will have a very good influence on a people who will



THE COFFEE ROOM.

valuable a means of keeping people out of temptation and of doing them good.

"You certainly ought not personally to bear the financial burden involved in carrying on this useful work; and I trust that you may find a sufficient number of friends interested in what you are doing to take the burden entirely off your shoulders."

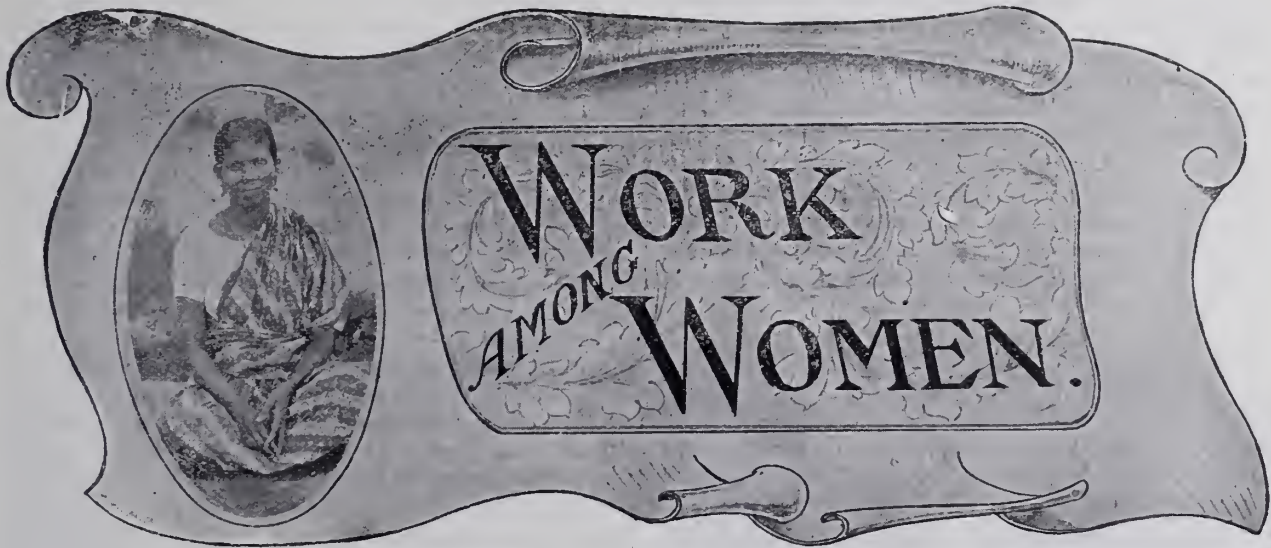
APIA, June 29th, 1898. Supreme Court of Samoa.—Extract of a letter of Wm. L. Chambers, Esq., Chief Justice, to Mr. Goward:—

"I am delighted to hear that you have arranged to carry

make use of the Reading Rooms. I hope that the residents of Apia will the more and more understand the efforts made by Mr. Goward, and give him all assistance.

"I, for my part, am greatly indebted to Rev. Goward for the opportunity he has given to the crews of the German men-of-war for reading interesting and instructive books. The men belonging to the men-of-war make a very great use of the Reading Room, much kindness being always afforded to them."

Did space permit, similar letters could be quoted from L. W. Osborn, Esq., U.S.A. Consul-General, Ernest J. B. Maxse, Esq., H.B.M.'s Consul, and others.



PROGRESS IN BELLARY.

BY MISS HASKARD.

BELLARY is divided into two parts by the large tank. In Bruce Petta are our Kanarese Church, Wardlaw College, and all our girls' day schools. Here for many years our Bible-women have visited a large number of houses, and Christianity is favourably looked upon. In Kowl Bazar we have a little chapel where services have been held in Tamil. One of the Bible-women visited the Madiga, or out-caste women, once a week, but this was the only work amongst the women. For a long time it had been in my heart to try and gain admittance to the houses of the caste people, and about two years since I made an attempt. One afternoon Adiamena and I ventured forth and asked if we might enter a house where Moodliar people lived and speak to the women. We were invited in, and the women listened to our singing and reading and invited us to come again. In other houses we found a ready welcome and spoke to eighty people in one place. We returned home much cheered, resolving to go again the following week. The next week we went forth, joyously expecting the same welcome we had before received; but we were to be bitterly disappointed, for since our previous visit one old woman had gone to every house telling that we had only come to do them harm. Every door was shut and the women hidden inside. The only sound we heard was from one in the street, who said as we passed: "There go the caste spoilers."

I was very much troubled, and prayed for guidance as to what I should do. It was suggested that I should open a school and win the mothers through the daughters. I decided to try the experiment, and opened a school in the vestry of our little chapel. Two Christian teachers were

engaged, and we opened with ten girls. A week later the number increased to fifteen, and by the end of the month twenty-five girls had been enrolled. We then used the chapel, but this was rather more than the parents could allow, and we were told that if the school continued to meet there some of the girls would be taken away. The question then arose about a building, and as there was a piece of land belonging to the mission beside the catechist's house, I decided to build a school-room. This was commenced in March, and, through the kindness of friends in England, was opened on the 9th of July, free from debt-



INMATES OF THE WOMEN'S HOME.

Rev. E. P. Rice, B.A., of Bangalore, was in Bellary on business, and kindly consented to preside. The room was crowded to overflowing with the girls and their friends. Mr. Rice gave a very interesting address in Kanarese, which was translated into Telugu by Shuddhappa, the catechist. The girls were rather astonished to hear that learning would be to them as jewels and ornaments. Mr. Cote-

lingam, M.A., Principal of the Wardlaw College, spoke, urging the girls to use the advantages placed within their reach. The girls sang a Telugu translation of "Jesus loves me," one of our Telugu lyrics, and an action song. Considering that many of these girls have only been at school three months, and the remainder only five months, they sang very well.

The numbers on the books is steadily increasing, and the parents are beginning to look more kindly on us.

The two photographs, I think, will be of interest. The one shows our bullock bandy and the Bible-women ready



BULLOCK BANDY READY TO START.

to start for work. The other one is of the Women's Home and the inmates. Blind Semkamma is reading from the first book for the blind. Since the photograph was taken two women have been admitted, and several others are coming in from the district. None of these could have been baptized if they had not been able to receive the protection of the Home.

ZENANA WORK IN BANGALORE.

BY MRS. SLATER.

ABOUT fourteen years ago, in connection with Mr. Slater's work among the educated Hindus, work was begun among the women of their families.

Mysore, being a native state, was quite behind Madras in this respect, and the women had at first to be approached with caution. This work, Mrs. Runganadhau, the wife of a native pastor, and formerly a pupil of our Madras Boarding School, was well fitted to do.

Singularly attractive and winning, both in character and person, she soon gained access to some of the best and most influential houses, working almost single-handed for about five years, when a storm arose in the Hindu community in connection with the conversion of a young Hindu girl who had gone over to the Wesleyan Mission for protection.

This led to a general outburst of indignation among the Hindus, to the closing of nearly all houses to zenana teachers, and the emptying of schools in the neighbourhood. Mrs. Rungauadhan and others were subjected to abuse in the streets, and for some mouths they could do nothing.

After a while, and largely through Mr. Slater's influence, the men again consented to receive our teachers—the services of Mrs. David having a short time previously been engaged—though some never again allowed a Christian teacher to enter their doors.

In July, 1894, Mrs. Runganadhan was called home. Very suddenly the summons came, and her last words were: "My Jesus calls me, I must go." She was greatly mourned, being deeply loved by all who knew her, including her Hindu pupils, who even yet speak of her almost with tears. Bright and beautiful was her life as wife, mother, teacher, friend, and she will always stand out as an example of what a sanctified native Christian may become.

Her great desire to visit England and gain funds for the Society was never realised, though we have often thought how irresistible would have been her pleadings; but she did what she could in her own land.

Greatly as she was missed, the work went on, four other teachers having been engaged in addition to Mrs. David, and now we have about seventy houses regularly visited, with about one hundred pupils, besides a number of casual hearers. These are of all classes, from the families of wealthy merchants—who live in well-furnished houses, with mirrors and marble-topped tables, and whose daughters are arrayed in silk and ablaze with jewels—to the very poor, who can only afford a little windowless room leading out of a quadrangle open to the sky, and where, perhaps, only a box or a rickety old chair may be found for one to sit on. At the door of this room, with pigeons and poultry feeding at our feet, and surrounded by a crowd of half-naked little children and a few old women, we sit and listen while the Bible lesson is being read, and then, through the zenana teachers, questions are put and a few words addressed to the children, tracts and leaflets being also distributed, bearing such titles as "The Market-Place," "The Bad Rupee," &c. These are always eagerly accepted, even the very tiny ones stretching out little hands for them, and sorely disappointed if no little book is given.

After having said "good-bye" to the inmates of one house we have gone to another, only to find them there before us, all alike so eager in their welcome, so loth to say good-bye; and always are we presented with flowers, fruits, and sweets, even the poorest of them giving a garland of sweet-smelling flowers and limes in token of friendship.

In a few of the homes poor little child-wives are to be found. In one is a child of ten, married to a man between fifty and sixty, and very proud he is of his poor little wife's attainments. Happily these are the exception.

In addition to the Bible lesson, reading, writing, and

sewing (chiefly bead and fancy work) are taught, while a good many are beginning to learn English; a few also take private lessons in music. One or two remarks, taken from the zenana teachers' reports, may be interesting. One said: "I wish God would change my husband's heart as He changed Saul into Paul," showing how the truth had impressed her mind. A respectable Hindu asked Mrs. David to visit his wife and teach her the right path, so that she might give up some bad habits she had formed. She did so, and the husband was much pleased with the change in his wife, remarking: "I believe Christianity is the only

up life itself, as was recently the case with a dear young girl of the Weaver caste in Chik Ballapur, who, at the early age of sixteen, was found one day dead in her bed, having been poisoned by her relatives rather than that she should be baptized and confess Christ. As the work is carried on in caste families, where the women possess little or no independence, any outward change in their lives is next to impossible; but they can at least "abide at home," and try as far as they can to influence their children and relations for good.

It is encouraging that their prejudices are being gradually



BANGALORE GIRLS' HOME, NEW SCHOOL ROOM.

true religion, but I have so many relations who would persecute me if I alone embraced it. I request you to pray for my whole family, that all may become Christians at once."

A pupil said: "Is it only for you Christians that there is refuge in the riven side of Jesus? I hope not, for I feel sure that there is salvation for all kindreds by the death of Jesus Christ. I, too, believe in Him, but dare not make open confession, as my relations would put me out of caste." Can we wonder, when we consider the price they would have to pay for such confession?—sometimes having to give

overcome, as was shown by the fact of their gathering at our Tamil Chapel to bid us adieu—the first time in their lives they had entered a Christian place of worship—when they presented us with an address and a valuable souvenir.

Our thoughts often go back to these dear people, especially at this Christmas season—now, alas! so different from other years—for with all work stopped, and the plague raging around them, we sadly wonder how many have fallen victims to this dread disease.

Surely, at this sad and perilous time, they may claim the sympathy of Christians at home, and also their prayers,

that out of this great evil good may come, and that it may be only as one of God's messengers calling these poor helpless ones to Himself.

Our picture represents a new school-room, recently built for Miss Müller's Girls' Home, towards the cost of which the Mysore Government gave a half grant, Miss Müller having raised the remainder of the money—a large, airy, cheerful, and well-built room. This, together with four day schools carried on by Miss Müller and Miss Coles, and zenanas undertaken by Miss B. Haines, constitutes our work among the women in the Pettah or Kanarese portion of the city, the work above described being carried on in the cantonments of Bangalore.



Notice to the CHRONICLE'S "Own Correspondents."—

The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

DISASTROUS FIRE AT HANKOW. A TERRIBLE fire broke out at Hankow about midnight on the 1st—2nd October, and consumed at least a tenth of the city. More than 10,000 houses were burned to the ground, and more than 1,000 lives were lost, hundreds being burned to death. Many of the converts of our Mission lost their all, though, happily, no lives among them were lost. Dr. John adds: "We are doing what we can to help them in their distress, and they seem very grateful. We are also making an effort on behalf of the heathen, and have succeeded in getting about \$2,000 from the community for this purpose."

THE Rev. A. J. McFarlane, M.A., arranged a very interesting gathering at HIAU KAN. Hiau Kan of native pastors and school teachers from the city and country stations for a week's conference, "which the others nicknamed the 'summer school,' though the proceedings were not so grand

as the name." He says: "We had a Sunday of special services and a week of morning and afternoon engagements, in the form of prayer-meetings, addresses, debates, and classes for New Testament and for arithmetic, finishing up, of course with the inevitable feast, at which twelve or thirteen guests sat down to six or seven 'courses' at a quite nominal expense to their host! The daily prayer-meetings at 9.30. each had a special subject, and were conducted by the pastors or school teachers. The conferences or debates on foot-binding and infant engagements were very well taken up; the Chinese got into the style of a debate very well, and made some good speeches. The arithmetic classes were for the school teachers, and by this time, in most of our seven schools, there are scholars who can manage the first 'four rules' in foreign style very creditably. Besides this I tried a short 'course' of addresses as a simple introduction to the New Testament books, which I hope was as profitable to the hearers as the preparation of them was to my study of the language! I had hoped for help from Hankow for these gatherings, but the missionaries were away, and could not come. After six months or so, however, I hope, with their promises of help, to do much better for this preliminary experiment. As it was it was a most enjoyable gathering, I think, to all, and I only wished I could have been equal to the occasion when that most inspiring audience was before me day by day to speak to. There were old veterans among them who have laboured among their countrymen from the earliest days of the Hupeh London Mission work, well-tried, earnest and most capable men; there were younger ones among the schoolmasters, intelligent and eager men, waiting to be tried and developed. They had never met in this way before, and I think they were all thrilled with sympathy and inspiration for fresh work as we separated at the week's end."

INDIA.

IN forwarding the letter appended, the Rev. J. Duthie, of Nagercoil, writes: "The writer is a son of a poor native Christian in our Mission. He came to our seminary here some years ago, matriculated here, and then got a situation in a Government Girls' School at Trevandrum, where he has given satisfaction to his superior. He managed to save sufficient to carry him through the classes of the Maharajah's College, and has just graduated B.A., carrying off the *highest* honours in the college. All through he has maintained a good Christian character, and is much respected by our missionaries in Trevandrum. His letter is interesting as showing how Christianity operates. But for the Mission this young man would have only been a poor tree climber.—Trevandrum, 22nd October, 1898. Most respected Sir,—I must confess that I have proved myself a delinquent in not acquainting my revered teacher with my success in the late B.A. exami-

nation, and the prizes that followed it. Of the candidates of the college that passed the late B.A. examination in all branches I stood first, for which the Ross gold medal, valued at Rs. 64, was given me by H.H. the Maharajah, on the 8th inst. Of the senior B.A. class prizes of last year, the second prize in English, Mr. Boyle's Essay prize, and the Philosophy prize were also awarded to me. In consequence of family calamities I had to begin my college course very late. In the college classes I did not find English difficult at all, because of the nice way in which I was grounded in the matriculation class at the Nagercoil Seminary, under your able and intelligent tuition. Though I have been silent hitherto, I have never forgotten the infinite debt of gratitude I owe you for the good instruction I received, and for directing my conduct aright in my younger days. I must humbly thank you for the sound advice given me now also, which I shall follow out with cheerfulness, as if I am now living under your immediate and direct gaze. In the matter of doing anything at all which concerns our Christian community, you will not advise but command me, and I shall always carry out your orders as promptly as if the command comes from my loving teacher and father. Most respected Sir, let me not be charged with ostentatious parade when I say that, as far as I am able, I have been doing something here for the glory of God. About three years ago I was regularly sending money for the support of our little congregation at Paloor. Other duties also I was attending to. But during my college course I was not able to do anything at all. My pecuniary difficulties are over, and I have begun to pay my former subscription. I shall always endeavour to live in such a way that you would never be ashamed to own me as your student.—Your most obedient loving student, (Signed) T. JAPAGNANAM.'"

MADAGASCAR.

A YEAR ago we had the pleasure of THE PARIS DELEGATES. welcoming to our Congregational Union meeting Mr. Spicer and Mr. Thompson.

This year our meeting has been distinguished by the presence of the two delegates from the Paris Society, Messrs. Boegner and Germond. I think we never had a better meeting than that held at Amparibe yesterday (October 13th). The large building was crowded, and an earnest and expectant spirit was manifest. Our chairman was a native (Frank Rasoamanana), who was educated at the Friends' School in York; and a most efficient chairman he has proved during his year of office, showing what educated Malagasy may accomplish. Happily his character stands high, and his influence is not to be attributed to mere cleverness. His address yesterday was admirable. This was followed by a very instructive and stirring paper by Mr. Sibree on "The Bible, the only rule for Protestants." This paper cannot fail to do good, and it will doubtless have a large circulation in a tract form. Our friends, Messrs.

Boegner and Germond, both made excellent speeches, which were well translated by one of the young Malagasy lately returned from France (Razafimahefa). Mons. Boegner's address was full of spiritual force, and just met the needs of the people. It was an earnest and searching appeal to seek for a manly and courageous character. For many a day his words will be remembered by our native friends. Mons. Germond followed, and showed great aptness in addressing natives, the fruit of forty years' experience in Basutoland. His speech was notable for its frank and generous reference to the good foundation work done by our Society in the past. English spades, he said, might perhaps be of different shape from French spades; but the great thing was to have the soil cultivated and good seed put into it. The meeting lasted nearly four hours, but our native friends remained to the close, and were far more patient than English ministers are apt to be under similar conditions. On the whole the meetings of this week seem to show that the people are regaining their confidence, and that their hopes for the future are reviving.

WILLIAM E. COUSINS.

MISSIONARY GIFTS NOT IN VAIN.

SINCE her arrival at Hyères, much improved in health, we are thankful to say, Mrs. Sharman has written to the Rev. R. Wardlaw Thompson a few interesting facts connected with her "boys" at Antananarivo. She says: "I wish I could give you a faint idea of their love and devotion, and of the comfort they were to me when I was ill. But I will only tell you one little incident now, just to show that money sent from home to help young Malagasy boys and young men is not sent in vain. Last year we discovered that one of our oldest and best 'boys' was very proud. He thought it altogether beneath him to carry our club magazines to Faravohitra, to water some of my plants, &c., &c. One evening, when we were having a straight talk together, he told me as nicely as he could that he thought the servants ought to do such work! I need not tell you of the conversation which followed, but I gave R.'s duties to other 'boys' who had learnt to count it a pleasure to help their 'mother.' In about a week after, however, R. came to tell me that he saw how foolish he had been, and, as a sign of my forgiveness, might he still carry the magazines and take back his usual little duties in the home. We knew R. really was sorry for the past. And, as you know, his fault of pride was not an uncommon one amongst Malagasy, but just the reverse. One evening, whilst I was very ill, my husband came into my room and asked if I could bear to hear something very pleasant. I replied: 'Yes, I thought I could.' Then he told me of a beautiful little note he had had from R., in which he said something to this effect: 'I have prayed for Madame, and I have tried to keep the younger boys good (for a week I had scarcely ever heard a sound, and yet there were thirty of them! it was quite pathetic), but I want to do something. I can

carry water (this, by-the-bye, used to be the work of a slave, and is still regarded as very menial work), or I can help the cook, or I can look after the little stove at nights and help the nurse.' I ought to say that by this time only four young men remained with us. The rest had all gone home for the holidays. So it was decided that R. should look after the little stove for a few nights, &c., &c., and I can never tell, as I lay tossing about hour after hour, what a comfort it was in the weary nights to know that just outside my bedroom door R. was looking after the little stove and trying to get me better. Every night, too, he went to pray with Mr. Sharman for my recovery. When a week was over I thought R. should commence sleeping at night again, instead of in the day as he had been doing. Evidently there was a feeling that it would not be right if one or other of the 'boys' was not on duty night as well as day, and so we found R.'s place taken by one of his companions. Wasn't it loving and kind of them all? They and the servants vied with one another as to who could be kindest."

SOUTH AFRICA.

At the end of September, Mr. A. J. Gould paid a visit to Selepeñ, which is to be the headquarters of the new Mission among Chief Rauwe's people in the territory occupied by the Tati Concessions (Limited). It is about a mile from the River Ntshi, from whence most of the water must be conveyed. The enthusiasm of the chief and people, and their willingness to carry out Mr. Gould's requests, were very encouraging to him, and he looks forward to a happy time amongst them. His new address will be: Selepeñ, *viâ* Francistown, British Bechuanaland, South Africa.

NEW GUINEA.

The following is the reply of Sir William Macgregor, M.D., K.C.M.G., to a resolution passed by our Committee at a meeting held in March: "Government House, Port Moresby, B.N.G., August, 1898. MY DEAR DR. LAWES,—I wish to thank very cordially yourself and your colleagues for the appreciative and sympathetic words conveyed to me in your letter of April 11th, and in the resolution passed in your annual committee meeting. The personal feeling between the members of your Mission, both ministers and teachers, and myself, has ever been one of uninterrupted friendship; but we have been and remain united by a yet stronger bond—the welfare of this country and people. It is chiefly owing to the three great colonies principally interested in this possession, and to the three premiers of Queensland—Mr. Morehead, Sir Samuel Griffith, and Sir Hugh Nelson—that a system of government founded on justice to those who cannot protect themselves, and that has met with the approval of the Imperial Government, has been established in this colony. You are justified in

believing that a system that has such an origin will be maintained. At the same time it can never be overlooked that the pioneers in civilising this place were the members of the London Missionary Society. The work of the Society in this country I probably value higher than does any other person, but that is only because I know it better. Although not the first mission in this colony, it was the first that could obtain a permanent footing and make its influence felt. What your Mission has already effected here in the work of humanity can never be forgotten or ignored in the history of the colony; and the great names of Chalmers and Lawes will long continue to be incentives to younger men to keep the Mission up to its former and present high standard of usefulness, while steadily enlarging its field. Will you kindly convey to the ministers and teachers of the Mission my sincere and cordial thanks for their loyal co-operation, and assure them of my lasting sympathy with them in their unselfish and generous task in British New Guinea.—Believe me, dear Dr. Lawes, very sincerely yours, WM. MACGREGOR."

CHINA

Look out over the world! I do not wish to pile up sensational figures. But after all it is a fact that, after nearly nineteen centuries of the Christian era, one-half of the present population of the globe have never heard of Christ at all. And it is a fact also that at least 30,000 human beings in China, 30,000 in India, and probably 15,000 in Africa die every day; and that the great majority of these die without ever hearing what the Son of God did for them. Of the invisible world into which they go I say nothing. They are in God's hands, not in ours. But the fact remains that we might have told them certain good news and did not. What does our neglect of them deserve? And can any sacrifice be too great for us to make in order to take or send the same good news to the millions still living?—*Mr. Eugene Stock.*

The half-yearly meeting of the Young Women's Missionary Band was held on Friday, November 25th, and, in spite of fog and mud, it was noteworthy for the good attendance and enthusiastic spirit of the members. After some earnest words of welcome and encouragement from Mrs. Dawson, the Secretary reported that, in addition to work in their own churches, members of the Band had spoken at children's meetings, helped with clerical work at the Mission House, and one member had painted some pictures for the use of the L.M.S. Mrs. King Lewis, of Croydon, gave some practical advice to all home workers, especially urging them to circulate missionary literature. She suggested that members might, by means of their bicycles, help to stir up missionary interest in outlying districts. The account given by Miss Schultze of the beginnings of work at Papauta will never be forgotten by any who heard it. The way in which difficulties were overcome and progress made in every direction was told in such a way as to enlist the sympathy of all and arouse an intelligent interest in the work. The officers elected for the ensuing year are as follows:—President, Mrs. Dawson; vice-president, Mrs. Fuller; secretary, Miss M. Milledge; committee, Mrs. Seth Smith, Miss Milnes (Whetstone), Miss Robottom (Leytonstone), Miss Wilkes (Streatham Hill), Miss Wilson (Tollington Park).



IT was with sincere regret we heard of the calamity which has befallen the Baptist Missionary Society's work in Shantung through the overflowing of the Yellow River (China's Sorrow). Half the district worked by that Society has been flooded; crops are ruined, hundreds of villages submerged, and thousands of homes are in ruins. The missionaries helped to organise rescue parties, and took boats laden with bread to starving people, and now are doing all they can to relieve the misery and suffering which are rife and which will be increased now that winter has come. A relief fund has been opened by the Baptist Missionary Society, and contributions are earnestly appealed for. Every £100 contributed is cabled out to China at once.

THE Wesleyan Missionary Society's property in the West Indies has suffered greatly by the September hurricane. In one circuit every church has been wrecked, and the Mission House damaged almost beyond repair. In Kingstown, the church which cost over £7,000 is in ruins. It is estimated that nearly £13,000 will be needed to repair or replace the injured buildings.

AN awakening appears to be taking place at the French Protestant Mission in the Lesuto district. The heathen are coming to church in great numbers; there have been fifty-six fresh conversions at Masitissi, and more than 160 in the out-stations. The churches are too small to contain the crowds which come to the services. "Last Sunday," writes a missionary, "at one of my small stations, I had an audience of four to five hundred persons. I was particularly touched to see the native women and girls, dressed in their simple national costume, placing before me, on the table appointed for the collection, their sixpenny pieces; they were thus expressing their joy that the principal wife of the chief of their village was among the number of the six neophytes who had that day been received into the church by baptism."—*Journal des Missions Évangéliques*.

A LETTER from another part of the Lesuto region describes the famine which is still prevailing there. "Just now there are many Basutos who are living on herbs and roots which they gather in the fields. After the other scourges, we have had typhoid fever, and I really think it is this epidemic which has made the greatest impression on the natives. To a large number these afflictions have been salutary. Not a week passes without our receiving some persons into the class of candidates for baptism. I ought to add with regret that they are almost all women who are converted. Since the beginning of the year, in Cana and its out-stations, we have already admitted about 240 of these candidates. As for the members of the church, it seems to me that there is progress in their Christian life; but this cannot be measured by figures, except in as far as one has less frequently to exercise discipline."—*Journal des Missions Évangéliques*.

M. COILLARD, the venerable head of the French Protestant Mission on the Zambesi, after a year of visitation among the French and Swiss Protestant churches, rich in benediction for the cause of missions and for the spiritual quickening of those churches, sailed from Southampton on December 10th, on his return voyage to Africa.

A MOVEMENT in favour of religious reform is being attempted in France by M. Bourrier, with great appearance of success. It is not as yet in connection with any church or any religious society; at present it is only an aspiration towards reform, and it remains to be seen on what doctrinal or ecclesiastical basis it will be organised later on. Three meetings were recently held at Guise, where addresses were given on the Reformation in the past, the Reformation in the present, and the Reformation in the future. These meetings were held in a covered market, which was put at the disposal of the speakers by the municipal authorities. The large audience, which began with two thousand persons at the first meeting, went on increasing till at the third meeting there were three thousand present. At Jeantes, in the same department (the Aisne), there was a similar meeting of three thousand persons, and buildings have been hired for an evangelical missionary to begin his ministry there. The necessity of prayer, of the religious life, of the Christian idea, were solemnly affirmed and demonstrated at these meetings.—*Il. Labaro*.



A TEN weeks' school for Bible study is to be held in several different centres in London from January to Easter, to be conducted by Professor W. H. White, Ph.D., D.D. The objects of these lectures are to secure a more comprehensive and thorough knowledge of the Bible; to suggest the best methods of Bible study, and to stimulate to further study. Professor White is one of the greatest Biblical scholars in America, and an able and interesting lecturer. He teaches the study of the Bible by books, chapters, topics, words, characters, and periods, and shows the advantage of a contemporaneous study by those different methods. His chief aim is to lead the student to search for himself in the Divine Word. Full particulars of the course can be obtained from the Y.M.C.A., Exeter Hall, Strand, W.C.

ELGIN PLACE CONGREGATIONAL CHURCH, GLASGOW.—In connection with the departure for India of Mr. James I. Macnair the Watchers' Band of this church, with which Mr. Macnair's family was for many years connected, issued invitations for a Missionary "At Home," on Tuesday evening, December 6th, to

wish him God-speed. The meeting took place in the school hall, arranged for the evening as a drawing-room, and about 200 friends attended. Tea and chat enlivened the opening hour, and a large collection of curios from various mission-fields attracted the attention of old and young. Most interesting addresses were afterwards given at intervals by Miss C. M. Kerr, of Yen San, Mr. Macnair, and other friends. A most enjoyable and stimulating night was closed with family worship, in the course of which Mr. Macnair was very earnestly commended to the gracious keeping of the Heavenly Father. "God be with you till we meet again" was then sung, and, as the company departed, they individually said good-bye to their young brother whose career will be watched with interest and prayerfulness by many friends in the North.

A MISSIONARY social was held in connection with the Christian Endeavour Society at Zion Congregational Church, Frome, on Tuesday, December 6th, 1898. Miss Ames (the secretary) briefly described some of the every day scenes in Indian zenana life, illustrated by twelve of the members dressed in Hindu costumes, which were obtained from the Mission House. The evening was varied by songs and solos. After refreshments had been handed round, the Rev. R. G. Willett, of the China Inland Mission, wearing the native dress, gave a short and interesting account about mission work in China. Some curios, arranged on tables, added to the interest of the meeting, especially some from China, which Mr. Willett brought with him. After a collection had been made on behalf of the London Missionary Society, the Rev. F. W. Clarke (Frome) brought a very enjoyable and interesting meeting to a close with prayer.

WEEKLY PRAYER-MEETING.

THIS meeting is held, in the Board Room of the Mission House, every Thursday afternoon, from 3 to 4. All will be welcome.

At the meeting on Thursday, January 12th, we are expecting the presence of all our missionaries now at home. Rev. W. Bolton, M.A., Deputy-Chairman of the Board, will preside. After the meeting, from 4 to 5, there will be a missionary "at home" in the Museum.

LAYING UP MERIT IN INDIA.

I MET in India an intelligent Sikh from the Punjab, and asked him about his religion. He replied: "I believe in one God, and I repeat my prayers, called Japji, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes." He seemed to pride himself on this rapid recitation as a work of increased merit. I said: "What else does your religion require of you?" He replied: "I have made one pilgrimage to a holy well near Amritsar. Eighty-five steps lead down to it. I descended and

bathed in the sacred pool. Then I ascended one step and repeated my Japji in about ten minutes. Then I descended again to the pool and bathed again, and ascended to the second step, and repeated my Japji a second time. Then I descended a third time and bathed, and ascended to the third step and repeated my Japji a third time; and so on for the whole eighty-five steps, eighty-five bathings, and eighty-five repetitions of the same prayers. It took me exactly fourteen hours, from 5 p.m. one evening to 7 a.m. next morning." I asked: "What good did you expect to get by going through this task?" He replied: "I hope I have laid up a great store of merit, which will last me a long time." This is the genuine Hindu idea.—*Sir Monier Monier-Williams.*

ANNOUNCEMENTS.

ARRIVALS.

MRS. MURRAY and two children, from YENSAN, CHINA, per steamer *Britannia*, December 5th.

DEPARTURES.

The Rev. R. HOWIESON, appointed to HANKEY, SOUTH AFRICA, embarked per steamer *Arundel Castle*, December 2nd.

The Rev. JAMES SMITH and Mrs. SMITH, returning to BELGAUM, SOUTH INDIA; the Rev. B. LUCAS, Mrs. LUCAS, and child, returning to BELLARY; and the Rev. JAMES I. MACNAIR, appointed to the TELUGU MISSION, embarked per steamer *Arabia*, December 9th.

The Rev. W. ROBINSON, returning to SALEM, SOUTH INDIA, and the Rev. W. W. STEPHENSON, Mrs. STEPHENSON, and child, returning to GOOTY, embarked per steamer *Oriental*, December 15th.

The Rev. W. J. EDMONDS, appointed to QUILON, TRAVANCORE, SOUTH INDIA, embarked per steamer *Rewa*, December 16th.

MARRIAGE.

HICKLING—WOODWARD.—At Madras, on the 30th ult., by Rev. Maurice Phillips, Richard Anderson Hickling, of Chikka-Ballapura, South India, to Nellie, third daughter of Mr. L. Woodward, of Nottingham.

ORDINATION.

The ordination service of JAMES I. MACNAIR took place on Sunday morning, October 23rd, 1898, in Hillhead Congregational Church, Glasgow. There was an unusually large audience. The field—the Telugu District—was first described by the Rev. R. Wardlaw Thompson, the Foreign Secretary, who immediately afterwards asked the ordination questions. These having been answered, the charge was given by the Rev. Principal Hodgson, D.D., of the Edinburgh Theological Hall. The Rev. Herbert Snell, B.A., the minister of the church, who conducted the devotional services throughout, offered the ordination prayer.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the Rev. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Boxes, Cards, Magazines, &c., should be addressed to the Rev. GEORGE COUSINS, Joint Foreign Secretary, 14, Blomfield Street, London, E.C.

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